231 232 animal to a herd containing bulls. Sometimes he will seek a bull regarded as superior. There is no service fee. Cattle are branded when [422] young and draft animals almost always are castrated.

231 *Pigs.*—Probably the pig is the second most important animal in Cherán; certainly it is the most common. Almost every family has at least one sow. If a family has no sow of its own, usually someone will lend a sow to be fed. In this case the litter is divided; should the animal lent be a male, the meat or proceeds of sale are shared.

[438] The pig is raised for meat and fat or for sale, often outside the village. The skin has very little value. No use is made of the hoofs, but [252] the entrails are prized as sausage casings. A [364] not unimportant function of pigs is their service as scavengers.

[232] Although some persons in Cherán were said to keep boars for breeding purposes and to charge a small fee for service (of from 25 centavos to 1 peso in Paricutin), evidently little care is taken in breeding. Most males are uncastrated until it is desired to fatten them. As the pigs roam the streets and nearby roads and woods during the day, little selective breeding seems possible. Normally, pigs are fed just enough corn to keep them returning home. At night they are placed in pens to protect them from coyotes.

Ordinarily only boars are fattened and slaughtered. Some people castrate their animals before fattening them, claiming they will fatten on less grain. Others dispute this, saying further that meat from castrated hogs has no flavor. Not every one knows how to castrate, but field notes do not indicate whether a charge is made for the operation when the aid of a neighbor is necessary. Animals being fattened are shut in small log pens with wooden floors, which are cleaned at frequent intervals. It is claimed that there are two types of pig, one of which fattens more readily than the other. At least 1 *fanega* (about 90.8 qts.) of maize is used in fattening a pig. Fattened pigs are normally sold to butchers; owners ordinarily kill their own pigs only for fiestas.

● 233 *Sheep.*—Although relatively few families own sheep, the number owned in Cherán is

233 fairly large and they assist materially in fertilizing wheatfields. Wheat farmers will pay about 30 centavos a night to have an average herd bedded on their fields. This is not done for cornlands, as the return is not considered sufficient.

No sheep owner gets his living from the ownership of sheep, but in some cases individuals or even entire families live on their wages as sheepherders. Most sheepherders, however, are boys of from 8 to 20 years and old men and women. Very poor families may start their sons to learn sheep herding as apprentices as early as 6 years of age.

Ordinarily sheepherders return to town only for fiestas or when they need new clothes. Their food is taken to them by a woman in the family. If the entire family work as shepherds, the wife returns to town periodically to [252] cook a supply of tortillas or *gordas* (thick tortilla fried in fat, sometimes made of wheat flour instead of maize).

233 The average wages of sheepherders are 5
465 pesos a month without food, but this evidently varies with the size of the flock. One of the larger owners, with a flock of about 200 sheep, pays 10 centavos a head a month, 1 *fanega* of maize, and permits slaughter of 1 sheep a month. In all cases, shepherds may eat sheep which die, if they think it safe to do so, but the pelt must be washed and dried, and given to the owner.

233 Shepherds watch one another to prevent mis-
[626] behavior, such as secretly selling sheep, or carelessness which would reflect on the profession. Shepherds care for the flocks, protect them from coyotes, and put the ownership marks on the lambs. They are aided by specially trained dogs.

Sheep are herded in the mountains part of the year, and on farm lands after the harvest. [422] Identification marks are made by notching or cutting the ears. Males are not castrated. During the dry season, numerous sheep die of starvation unless their owners have feed (usually wheat straw). Sheep are not dipped and in general receive little care beyond herding. Coyotes are the principal enemies, although a waggish informant listed the enemies of sheep [522] as "First, the coyote; second, the shepherd; and third, the man who buys him for food."

236 Although mutton is eaten to some extent, sheep are raised primarily for wool. Sheep [262] are sheared twice a year, in late fall and early summer. A sheep yields about 1 pound of wool [435] in two shearings, which sells at from $1.00 to $1.25 (all monetary values are in Mexican currency). Black wool brings more than white (as it is all used locally for serape weaving).

233 *Goats.*—Only a few goats are raised. Normally they are herded with the sheep and are [234] treated like them. In rare instances the goats are milked, and the milk is made into cheese. [438] The most important use of goats is to sell them for food, usually outside the town, as goat meat [262] is rarely eaten in Cherán. Goatskins are sold uncured with the hair.

231 *Horses.*—Although some horses are bred in Cherán and some care is exercised in breeding, it is said the animals deteriorate because of the cold climate. Consequently, most horses are imported, but they also deteriorate rapidly. More important than the cold, undoubtedly, is the fact that no one in Cherán understands the care of horses. They are badly fed and receive little protection from the weather. Stallions are castrated.

In any case, horses are rare in Cherán and [492] are little used except as riding animals, especially by those with numerous cattle or pack animals. Riding and pack gear are the same [184] as those of the Mestizos. Although in other Tarascan towns horses are used in plowing, [241] this was denied in Cherán. A rather poor [435] horse costs about 70 pesos. Most horses be- [556] long to well-to-do men and primarily are indicators of social position. Attitudes toward owning a horse are a weak reflection of those of the vanishing Mexican *caballero*. Women almost never ride.

Horses are fed maize, oats, maize stalks, and [232] wheat or oat straw. Few people have any knowledge of treating illnesses of horses. [422] Ownership is indicated by branding, and horses [552] are given names similar to those used by [262] Mestizos. Horse meat is not eaten, but horse [281] hides are valued for tanning.

Mules.—Mules are even rarer than horses and have a higher value. Almost all are im- [492] ported. They are used mostly as pack animals, but occasionally they are ridden or used with the plow.

239 In spite of unfavorable environment for stock raising, many families possess small herds (10–25 head) of cattle, which roam the Sierra forests.[107] During the latter part of the dry season some cattle die of starvation, and the springs and wells barely afford sufficient water for existing herds. The fatter animals are occasionally sold to the local butcher or home-killed for meat. Only the more wealthy have riding horses, and few except *arrieros* possess mules. When in use oxen and burros are often stabled in the house lot. All livestock is turned into the fields after harvest to graze on stubble and to fertilize the land. The small animals, such as sheep and pigs (*ganado menor*) are common throughout present Tarasca.[108] In almost every village a few families own sheep, flocks ranging in size from 50 to 1,000 head. The greatest number of flocks are found around the higher mountains of the Sierra, such as Tancítaro,[109] Patamban, and Quinceo, where summer pastures (bunchgrass) are abundant near the summits. In [242] winter, flocks are grazed in harvested cornfields, for this is a recognized method of soil fertilization. Most of the inhabitants of the *ranchos* around Cerro de Patamban are shepherd-farmers, at least half of their time being devoted to sheep raising. During the summer months boys and girls are

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[107] Few data exist concerning the introduction of cattle into the Sierra. The original land title of Pamatácuaro, dated June 1532, mentions the possession of European domestic animals by the Indians of that village. "*Tienen los naturales como pobladores las preheminencias necesarias de pueblo, Iglecia, campanas sonoras, tementherio; chrias de todas clases de ganados, Bacas de vientre, Bueyes, asnos, orezas y bestias mulares y caballares . . .*" Again, from the same document: ". . . *los animales y ganados son omes y de compañia temedio . . .*" These data were taken from a certified copy (1937) of the original document; the latter is reported to be in the *jefatura* of Pamatácuaro. If the document is correct, European animals were taken into the native culture at an extremely early date. The Ponce Relación (1872, vol. 2, p. 123) mentions herds belonging to natives pasturing on the slopes of Cerro de Tancítaro and watering at the lake on its summit in 1584. Around 1700 the people of Charanítzicurin possessed a *sitio de ganado mayor* (pasture for large animals such as horses and cattle) near the village (AGN Tierras, vol. 967, exped. 8). In the northern plateau and *tierra caliente* regions, where colonial cattle *estancias* were numerous, many Indians quickly became *vaqueros*, but probably few acquired their own herds.

[108] Tarascans quickly adopted the sheep. By 1580 many Indians around the shores of Lake Cuitzeo possessed flocks numbering from 300 to 400 head. ". . . *crian sus carneros con tan buen orden y concierto como en España . . .*" (Mss. Nac., leg. 102, Rel. de Cuitzeo). A great number of Indians living near the northern plateau pastures were forced to tend flocks of Spanish *encomenderos*. The Lake and Sierra Tarascans also likely acquired sheep at an early date. In many parts of Mexico the Indians rapidly took to sheep raising soon after the Spaniards introduced the animal early in the 16th century. During the colonial period Indians were the chief sheep raisers in New Spain, either as hired shepherds or as owners of flocks. Possibly the annual or semi-annual wool clip and the fact that the smaller animals are more easily herded than cattle, prompted the natives to adapt themselves readily to sheep raising.

[109] Most of the flocks on Tancítaro and other areas adjacent to Paricutín were destroyed by heavy ash fall during the spring and summer of 1943. Formerly, some Tarascans in that area owned flocks as large as 5,000 or 6,000 head. One man in Nurio is reported to have had 20,000.

293 During the summer months boys and girls are
[883] the full-time shepherds, driving herds up the mountain slope each morning and down to the folds near the house at evening. The elders perform the semiannual shearing and often tend the flocks in the cornfields during the winter. Professional shepherds are sometimes hired by sheep owners to care for their flocks.

The sheep of the Tarascans are small, scrawny animals, descendants of the 16th-century Spanish breeds. In a given flock about half the animals are black, the rest white (pl. 7). Often a few goats graze with the flock. The Indians are usually financially unable to improve the breed with new blood; in only one case did the writer
236 observe a merino ram. The Tarascans raise sheep mainly for wool. The *rancheros* around Cerro de Patamban shear their animals with hand clippers every 6 months. Some wool is obtained also by the girl shepherds, who pluck from the backs of sheep while the animals are grazing; as she plucks, the girl spins the wool on a whorl spindle, completing a ball of yarn as large as the fist at the end of day. In many villages local wool is used for weaving, many weavers possessing their own flocks. Otherwise the wool clip is sold to people from other villages or to mestizo wholesale buyers.

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177 The hog was the first European animal domesticate that the Spaniards brought into the Tarascan area in quantity, and was possibly one of the first of the new animals adopted into Indian culture. As early as 1525 Spaniards were raising large droves of hogs in the vicinity of Pátzcuaro in order to supply food to placer operations in the Balsas (Millares Carlo and Mantecón, 1945, p. 32).[119] Indians were used as swineherds. Throughout the colonial period large numbers of hogs were fed in the marsh areas north of the Sierra and droves were periodically driven to Toluca and the valley of Mexico (Paso y Troncoso, 1905, vol. 1, p. 180). Today the hog is common in
231 every Tarascan village. Practically every household owns two or three animals, which serve as scavengers, running the streets by day; enough maize and scraps are fed the animals to induce them to return at night to the proper pen in the

[119] The hog appears to have been the first Old World animal raised on a large scale in New Spain. Moreover, hog culture was intimately connected with gold placering in Oaxaca, Guerrero, and Michoacán (1521-30). Droves were driven along with the shifting placer camps, the animals feeding on fallen tropical fruits (e. g. the *zirauela*), roots, and wild tubers in the dense collonia. "*Carne de puerco*" was the chief "energy" food given the Indian labor gangs.